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HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

Century Eighteenth.

Although the eighteenth century is now opening upon us, yet one other allusion to events in the seventeenth remains to be made.

While the English Baptists were suffering under the iron rule of the worst form of ecclesiastical despotism, their brethren who had fled from that rule to the then wild shores and pathless forests of America, began the work of planting churches in that favoured retreat from priestly persecution. According to Benedict, sixteen Baptist churches were formed on that continent in the seventeenth century. As it is interesting to possess a record of these early beginnings of the immense Baptist family in America, the following list of those early Transatlantic churches is reduced to order from the bulky work of the above industrious author:—Providence, in Rhode Island, was commenced in 1639, by the celebrated Roger Williams. The first church in Newport in that island began in 1644, and the second in the same town in 1656. The first in Swansea, Massachusetts, arose in 1663; and the first in Boston, in the same state, in 1665. The churches at North Kingston, Newport, South Kingston, and Tiverton, all in Rhode Island, commenced respectively in 1665, 1671, 1680, and 1685. The first church in New Jersey originated in 1688, and the first in Pennsylvania (Lower Dublin) in 1689; and in the same year the second church in New Jersey arose. Then followed the first church at Charleston, in South Carolina, in 1690; at Cohansey, in 1691; the second church in Swansea, in 1693; and the first church in Philadelphia in 1698. These may be said to have been the foundation of the great American Baptist body, and to have sown the seed which, under the blessing of heaven, has produced fruit in nearly every part of the American continent, and in many distant portions of the globe. Unfettered by a state church, and enjoying a freedom of conscience such as Europe never possessed, the Baptists in America have thrown their parent body in Great Britain almost entirely into the shade; and the daughter has so far outstripped the mother in growth, that all proportion between them is nearly lost. It would not be correct to say that "the mother is content to fade;" but it may be affirmed, without fear of contradiction, that, in health, vigour, and spreading fruitfulness, the daughter is teaching salutary lessons to the aged parent.

During the eighteenth century, the spread of the Baptist family in America

was rapid and extensive. It will be seen, from the foregoing statement, that, at the commencement of the century, there were sixteen churches on that continent; but at the close, these had increased to nearly nine hundred churches, containing about sixty-six thousand members. It is very doubtful if this rapid increase has ever been equalled since apostolic times. That in a single century Baptist churches should have multiplied about *fifty-six times*, is, it may be safely affirmed, without a parallel in modern history.

Little of an encouraging kind can be said of Baptists on the Continent during this century. The Mennonites, who in their early rise were Baptists, and maintained more of the simplicity and piety of the gospel than most other sects, rapidly degenerated. Those in Holland sank gradually, first into Arminianism, then into Socinianism, and, in a large number of instances, into downright scepticism. Mr. Orchard, in his "History of Foreign Baptists," says of them that "their opulence relaxed their severities, and they now, with others, enjoy the sweets of this life, and are as censurable as any Christian community. From the ascendancy of a *rational religion* [the pride of intellect, "heady, highminded,"—*Paul*, 2 Tim. iii. 4] and love of the world, divisions arose in the seventeenth and eighteenth centuries, which present the [Baptist] interests at this period in a humbling aspect. The gold is become dim."—p. 363-4.

The Greek Church continued to practise *infant* baptism by *immersion*, but the rite was treated as an empty form, without power or meaning.

The Vaudois, notwithstanding their severe persecutions, continued their simple rites and ceremonies; but in 1721 they were ordered, under severe penalties, to present their children to a Romish priest for baptism, within twenty-four hours after their birth. This was intended as a blow at their Baptist predilections, and in some instances it proved effective. Conscience and Scripture were silenced, and the priest became, to a most fearful extent, the "lord over God's heritage;" and, but for the special care of heaven, the last vestige of these faithful followers of Christ must have perished from the earth. But the "still small voice" spake to the rude elements of Papal persecution—"Thus far shall ye come, but no further;" and in the silent retreats and retired habitations of Piedmont, a remnant of these devoted people found a home for their religion, and a house for the Lord their God. In Bohemia, Hungary, France, the Tyrol, and other parts, all who ventured to dissent from "the Man of Sin" were fiercely persecuted. In Salzburg alone, from twenty to thirty thousands were driven into exile, because they refused to conform to the Romish Church; and in the Tyrol, some aged Protestants having two old Bibles, which they perused with the utmost secresy, and who still lurked in obscurity among the peasantry, were the means, under God, of preserving the truth of heaven from an utter extinction in that interesting country. The priest went proudly forth through the length and breadth of Europe, and the popular voice ignorantly shouted out the idolatrous mandate of "Bow the knee."

Religion among the Baptists in Great Britain, during this century, wore a chequered aspect—partly vigorous and partly declining. The circular letter of the Western Association, which met at Bristol in the year 1700, complains that "the several cases laid before us do too plainly discover what sad work the devil, the world, and unmortified corruptions, do make amongst some that fear the Lord in truth. And to speak plainly, brethren, it is to us a sad intimation of the presence and glory of God being withdrawn from his people, and a dreadful prognostic of judgments impending; and what can we expect will be our portion, without speedy repentance and timely reformation, but judgments far worse than hitherto any of our eyes have seen!" The Midland Association, which met for the first time in Birmingham, in the year 1740, also acknowledged a weakly state of religion among the churches. The circular commences with these words:—"After opening our meeting by solemn prayer, we read the letters from the several churches, and find them, for the most part, filled with sad complaints on account of the little success that attends the preaching of the gospel, lukewarmness and indifferency, the departure of the spirit of prayer, and the negligence of many in not attending the duties incumbent on them. Some churches have lost their pastors, and ano-

ther under apprehension of it; and those destitute at our last association not yet supplied."

The letter of the same Association in 1752 makes a similar admission:—"On the other hand, as the above things are matters of joy, so we have several sad complaints that fill us with sorrow. There is a great insensibility in many professors, and wretched ingratitude for most distinguishing favours; a great degree of carnality and earthly-mindedness prevails in many; and, what is afflictive to consider, private meetings and holy conferences [are] more and more neglected; from all which we learn that the churches are certainly in a very lukewarm state, the virgins are slumbering, and none can revive us but the mighty operations and efficacious breathings of the Eternal Spirit. At the same time we adore the patience of our heavenly Father, and the great mildness and tenderness of our dear Lord and Master, the Head of the church, in that he hath not stripped us of all our privileges, and let out upon us a deluge of desolating judgments. We do now, with our eyes and hearts to the Spirit of Wisdom, proceed to give you some hints of brotherly advice, as the fruit of our most deliberate consideration and most serious thoughts."

These were the genuine confessions of men who had the cause of God lying near their hearts, and who felt as deeply concerned about a lively religion as they did for doctrinal purity. In truth, it is evident from various sources that the pastors of those times were, for the most part, men of eminent personal piety, whose habitual communion with God taught them that doctrinal accuracy was nothing, unless it led to a deep, heartfelt, experimental religion. Hence their unaffected sorrow whenever there appeared to be the slightest decay of experimental godliness among the churches; and they very properly regarded the spread of a carnal, contentious spirit as a proof that the best interests of Zion were on the wane. Truly they mourned for "the afflictions of Joseph."

But while there were these obvious reasons for lamentation, yet the century that produced such men as Dr. Gill and Abraham Booth, and which gave birth to the Baptist Foreign Mission, cannot be said to have been without redeeming qualities of a most noble stamp. Dr. Gill and Abraham Booth were no common men. The former, for Rabbinical learning, profound acquaintance with Scripture, clear knowledge of the gospel plan, unwearied diligence in duty, and a blameless life, has had few equals, and possibly no superior. His Commentary and Body of Divinity alone are proofs of amazing industry and profound knowledge of the word of God, and, in their respective departments, have never been excelled. The style of the former is verbose, and to some extent tautological; but with this very slight drawback, Dr. Gill's Commentary is a standing monument of honour to the Baptist denomination; and so long as the theology of that comment is preserved to the churches, so long will their pastors and members be worthy successors of that eminent man.*

And the author of "The Reign of Grace" was no common divine. He, too, saw the gospel plan with remarkable clearness. Less learned and less profound than Dr. Gill, yet he achieved for himself a deserved reputation among the churches, which those who know his works are ever ready to sustain. His sphere of labour in Prescott-street, Wellclose-square, has been transferred to another locality and to other hands; but every true Baptist will hope that the transfer has not been a descent either to a lower doctrine or a more worldly practice.

In this century the Baptist Foreign Mission commenced; and as this was but the mode of applying associated action to the carrying out of the Saviour's injunction—"*Preach the gospel to every creature*," it has a strong claim upon the notice of the readers of this History.

William Carey, a devoted and intensely zealous man—one of God's own calling, being but a humble shoe-maker, was the early human instrument in directing the attention of the Baptist denomination to the claims of the Heathen world. Up to

* The celebrated Augustus Toplady said of this excellent divine, that "If any one man can be said to have trodden the whole circle of human learning, it was Dr. Gill."

this period the Baptists had acted on the contracted and unscriptural principle that "God will bring in the heathen in his own time, and raise up his own instruments to do this work without *our* interference." This, unfortunately was their principle or sentiment, in far too many instances, and as a consequence, a large proportion of the churches did not believe that it was *their* duty to "preach the gospel to every creature," for this, in their defective view of the case was equal to taking the work out of the Divine hands, and proudly transferring it to their own. This was an accepted principle by a considerable number of Baptists, and as far as they were concerned the heathen world was systematically handed over to the tender mercies of Satan, without the slightest attempt to save them from "the wrath to come."

Then arose the earnest, humble-minded, and self-denying William Carey. "His heart appears to have been set upon the conversion of the heathen, before he came to reside at *Moulton* in 1786." At a meeting of ministers at *Clipstone* in 1791, he proposed the question, "*Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world?*" In the following year, 1792, after an earnest discourse by Mr. Carey from Isa. liv. 2, it was resolved that a plan should be prepared against their next meeting for spreading the gospel among the heathen. In October of the same year, the Society was formed at Kettering, and the subscriptions towards the object amounted to the sum of £13 2s. 6d.

It should not be forgotten however that so early as 1784 the subject of Foreign Missions occupied the attention of some of the Baptist churches in the Midland district. The "Brief Narrative"* opens with the following paragraph: "At an Association of Ministers and Churches held at Nottingham in 1784, it was resolved to set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years, with some degree of zeal and importunity." Mr. Carey joined that Association in 1787, and the narrative goes on to state that, "From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the heathen world.—And that, whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions." The sermon alluded to led to the formation of the society, which took the name of "*The Particular* (or Calvinistic) *Baptist Society, for propagating the Gospel among the Heathen.*" The very name was honourable to the denomination;—why it has not been retained with verbal accuracy, is probably owing to causes which a large number of Baptists cannot fail to deplore. The names of the first committee were, *John Ryland, Reynold Hogg, William Carey, John Sutcliff,* and *Andrew Fuller;* Mr. Hogg being Treasurer, and Mr. Fuller, Secretary.

This last named minister was also a superior man, for although on one part of his theological system, he was both loose and weak, and entertained sentiments which go far towards a denial of the *total* depravity of our race; yet for sincere devotion to God, and distinguished mental power, he stood like Saul "higher than any of the people from his shoulders and upward." He was an eminently good man, and in all the attributes of personal character, was far ahead of the equivocal theology which, with no native home, continues to wander about the earth under the shadow of his great name.

These four men, Dr. Gill, Abraham Booth, William Carey, and Andrew Fuller, were four as remarkable men as the Christian world ever saw. Emerging from the humblest obscurity,—indebted to neither University, College, or Academy,—and favoured by no worldly advantages above the lowest walks of life,—they achieved, notwithstanding, a reputation, an eminence, and a usefulness, such as no four Baptists or other collegiates have achieved, with all the boasted importance of an *academical* training, during the present century. Without intending to detract for one moment from the necessity and importance of adequate learning in the Chris-

* *Brief Narrative*, 5th Edition, 1819.

tian ministry; yet in the presence of these four princes of the eighteenth century it may be declared in the face of all our academies and colleges,—that whether we regard a sound divinity, an able scholarship, or a wide-spread usefulness, there are no men in the church of Christ to be compared to GOD-MADE MEN.

A.

A SEARCHING PRAYER.

Leaves from my Note Book.

BY A YORKSHIRE PREACHER.

(No. 17.)

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting:"—Psa. CXXXIX. 23, 24.

JESUS told Nicodemus that "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." In that remarkable statement two characters are set before us. The one desires above all things to be permitted to walk in his own way and to indulge in his own sinful course and the inevitable consequence is that he retires from everything that condemns his conduct. The other has found out his own way to be a foolish, wicked, and dangerous way, and would, therefore, use his utmost endeavours to discover the way of truth, even though that truth should lay bare his own deformity and demonstrate his unworthiness in the sight of a heart-searching God. Of the two classes of character the Psalmist evidently belonged to the latter, hence the prayer: "*Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.*"

This petition is addressed to God, the high and lofty One that inhabiteth eternity, God omniscient and omnipotent, the God in whom we live and move and have our being. The petitioner is man,—weak and sinful man,—whose whole life is a record of sins and infirmities, and who might in one moment be blasted by the breath of the Almighty. Yet it is man who says, "Search *me*, O God." Truly it is wonderful to think that one so great will receive a petition of any kind from one so frail. But the wonder increases when we look at the petition itself, "*Search* me, O God." Should such a prayer be presented to man who can only read the exterior there might be little cause for fear, but who doth not dread the searching power of God? Whether we dare to present the prayer or not, it is, however, certain that God searcheth all men without distinction. In this most sublime and eloquent Psalm, the doctrine is set forth in every verse. In Job we read, "His eyes were upon the ways of man and he seeth all his goings." The Psalmist puts the question, "If we have forgotten the name of our God, or stretched out our hands to a strange God; shall not God search this out? for he knoweth the secrets of the heart." And in Jeremiah we are told, "The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings." Thus he searches us all, and he doth not search us without having an end in view. The fruit of all his researches shall be made manifest at the last great day.

Because God is the universal searcher, the Psalmist cries, "Search me, O God, *and know my heart.*" But had he not an evil, deceitful, and treacherous heart like the rest of mankind? He had, but that was the reason why he put up the cry. Human reason might have said, "Do not call upon a holy God to search your unholy heart; hide its deformity as much as possible from him; do something good and ask him to search that." The Psalmist taught of God did not reason thus.

He wanted God to search his heart, that he might have a change of heart. As a patient, he came to the Physician of souls to have his wounds probed deeply, that a complete cure might be effected. Sinner, do you thus take your heart to Jesus? He alone can heal its wounds. As one hath well said, "Christ can enlighten the dark heart, purge the defiled heart, bend the stubborn heart, fix the inconstant heart, quicken the dead heart, spiritualize the earthly heart, universalize the selfish heart, comfort the sorrowful heart, warm with his love the cold and icy heart; and be himself in the heart." Take, then, thine heart at once to Jesus, defiled though it may be with ten thousand abominations, and let not the depth of the disease make thee afraid: "The whole need not a physician but they that are sick."

The next petition of this searching prayer is, "*try me, and know my thoughts.*" None but an honest worshipper would desire to be *tried*, and that too by God. An hypocrite would dread the operation. He might ask man to try him with a bold face, knowing that man cannot well see under his cloak, but he could not, unless he had the presumption of the evil one, dare ask God to try him, seeing that he judges by no such erring rule. But the Psalmist, as an honest worshipper, wished to be tried, tested, put into the furnace, that his dross might be consumed, and that he might come out of it as gold purified. His *thoughts* in particular he would have tried. If the thoughts are evil, the man will be evil; if the thoughts are good, the man will be good. Hence Jesus says, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." As men *think*, they will be prone to *act*. It is, then, exceedingly necessary that the thoughts should be right: and who can make them right but God? To him, therefore, we must make our appeal, if we would have our thoughts flow in a right channel. Prone to evil thoughts, we should ever pray, "Search me, O God, and know my thoughts." Those who present this prayer in earnest shall be found good *thinkers* and good *walkers*.

Further, the Psalmist pleads, "*and see if there be any wicked way in me.*" The question might be put, "And who has not some wicked way in him?" Alas! we have all too many. We have within us wicked ways that we know, and wicked ways that we do not know. Often in our past experience, when we have thought ourselves right, we have proved ourselves to be wrong. If we are Christians, this will make us jealous of ourselves, lest within there should still lurk some hidden wickedness. It was this thought that sent the Psalmist with this petition to the throne. He knew that *God* could detect what *he* could not detect, and though himself not conscious, wilfully, of nourishing and cherishing any "wicked way," fearing that in a "heart deceitful above all things" sin and self might rule where God should reign, he would have God search the inmost recesses of his soul to expel any wicked intruder.

Finally, he prays, "*and lead me in the way everlasting.*" Without the former petitions, this would have been of little use. That the Psalmist might present this, he first offers up those. He knew full well, in presenting this, the climax of his desires, that only as the former petitions were answered would his desires be fully realized. This is the way in which God answers prayer to be led in the way everlasting. We ask him to lead us in that way, and he answers us by searching the heart, trying the thoughts, and exterminating wicked ways. Many wish to be found in the way everlasting without being thus led, but their idle desires will not be satisfied. The "way everlasting" is the way to glory, even Christ himself, the "Way, the Truth, and the Life," set up from everlasting, for—

> "There is no path to heavenly bliss,
> Nor solid joy, nor lasting peace,
> But Christ, th' appointed road."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Believer, go thou to God with the simplicity of a little child, unable to guide thyself in the proper way, saying, "lead me in the way everlasting."

Some, however, under the influence of mistaken notions, fear to offer up this searching prayer, because, say they, "God might try us beyond measure; he might

send trials worse than death." This is a reflection upon Jehovah. Were he not "rich in mercy," then there might be some force in the objection. But it is written of him that "he doth not afflict willingly, nor grieve the children of men." What doth God search his people for? Is it not for their own good,—to humble them, to wean them from idols, to grant them heavenly joys, and so excite their gratitude and praise? And when he thus tries them, does he not give "strength according to the day?" Instead of listening to this evil reasoning, hearken, Christian, to the nobler, God-honouring, inspired reasoning of the apostle: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." This reasoning will stand. To thy Father, then, who first sought thee out, when thou wert lost in the ruins of the fall; to thy Father, who from that time hath never ceased to search thee within, to make thy heart a fit habitation for himself; to thy Father, who knows all thy sins, thy infirmities, thy wants,—who has all power to supply thy needs; to him, and to him alone, in full confidence, go every day, with the full cry, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

THE HOLY PRIESTHOOD.

By John Brown, A. M.

Under the former dispensation, there was a very marked distinction between the priests and the people. "For every high priest taken from among men was ordained for men in things pertaining to God, that he might offer both gifts and sacrifices for sins. And no man took that honour unto himself, but he that was called of God, as was Aaron." This distinction, however, is abolished by the gospel. Under the evangelical dispensation, Christ is the only proper Priest, who "by his one offering hath perfected for ever them that are sanctified." But the term is figuratively applied to Christians in general, of whom it is asserted that they are, "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" and that they are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvellous light:" 1 Pet. ii. 5, 9.

Let us mark some of the points of analogy between the Levitical priesthood and the Christian. The priests of the Christian dispensation resemble those of the Levitical in their consecration to God, and in the sacrifices which they offer.

I. The priests of the Christian dispensation resemble those of the Levitical in their consecration. When the Levitical priests were consecrated, various significant ceremonies were observed. They were washed in water, anointed with oil, invested in sacerdotal robes, and their hands were filled with "gifts and sacrifices."

1. They were washed in water.—"And thou shalt bring Aaron and his sons," says Jehovah to Moses, "unto the door of the tabernacle of the congregation, and shalt wash them with water:" Lev. viii. 6. And as Aaron and his sons were washed in water at the door of the tabernacle; so New Testament believers are washed in water on entering the visible church,—in allusion to which Paul says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water:" Heb. x. 22. Here we may observe by the way, that, as the *door* of the tabernacle was the proper place for the ablution of the priests of the old dispensation, after which they would officiate at the table of shewbread; so the *door* of the Christian church would seem to be the proper place for the ablution of the priests of the new dispensation, after which they approach the communion table. Under both dispensations the washing would naturally seem to be preparatory to the service of the table, and not the service of the table to the washing.

But what I wish principally to observe is, that the ceremonial ablution in both instances, viz., the washing of the priests under the law, and the immersion of believers under the gospel, points out the necessity of the soul being cleansed from sin. The ceremonial font in both instances symbolizes the fountain of the blood of Christ—the "fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." The existence of this fountain of course implies the absolute need of it. It is a truth which needs to be told with the greatest of plainness, that man is by nature guilty, and ruined, and lost. We are told that "Jehovah looked down from heaven upon the children of men, to see if there were any that did understand and seek God:" Psa. xiv. 2. And what was the result of this universal survey? He found that "they were all gone aside, they were altogether become filthy; there was none that did good, no, not one:" ver. 3. The apostle also describes the natural state of the Ephesians in these terms:—"And you.....were dead in trespasses and sins; wherein in time past ye walked, according to the course of this world, according tothe prince of the power of the air, the spirit that now worketh in the children of disobedience."—And in the following verse, he includes himself and his fellow apostles in the same black catalogue—"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others:" Eph. ii. 1—3. Now it is in the fountain of the blood of Christ that all this guilt, that all this pollution is washed away. "The blood of Jesus Christ, God's Son, cleanseth us from all sin:" 1 John i. 7. As the bodies of the priests were washed with water when set apart to the sacerdotal office, and as the bodies of believers are washed in water in the ordinance of baptism, when they enter the visible church, so the *souls* of those who are consecrated priests to God in the New Testament sense, are washed in the blood of Christ. And such is the efficacy of that blood that however flagrant their sins may have been, they are effectually removed. "Come now, and let us reason together," saith Jehovah; "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:" Isa. i. 18. The song of the redeemed is, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen:" Rev. i. 5, 6.

2. The Levitical priests were invested in sacerdotal robes. Moses was commanded to "put upon" Aaron "the holy garments." Exod. xl. 13. In fulfilment of this command, we are told that "he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his fore-front, did he put the golden plate, the holy crown, as Jehovah commanded Moses." Lev. viii. 7, 8. This significant action had no doubt a mystical meaning. As the Levitical priests were clothed in sacerdotal garments; so believers are clothed in the righteousness of Christ. We read that Joshua the high priest was "clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. iii. 3, 4. Now what was done literally for Joshua is done spiritually for the believer. In the day of justification, God does two things for him. On the one hand he "takes away the filthy garments from him," *i. e.*, he "causes his iniquity to pass from him," as it is explained, or, in other words, he bestows upon him a free, a full, and an irreversible pardon; and on the other hand, he clothes him with change of raiment, or places the righteousness of Christ to his account. "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness:" Isa. lxi. 10.

3. The Levitical priests were anointed with oil. "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the

priest's office:" Exod. xxx. 30. "And he (Moses) poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him:" Lev. viii. 12. The "precious ointment" that was poured upon the head of Aaron was emblematic of the Holy Spirit communicated to believers in connection with Christ. The Holy Spirit is given without measure to him, and in measure to them. Hence he is called *Christ* or the anointed one, and they are called *Christians* or anointed ones. All true Christians then are *anointed*, or according to the import of the original word, they are *christened* with the Holy Spirit. "Now he which stablisheth us with you in Christ, and hath anointed (christened) us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts:" 1 Cor. i. 21, 22. Between baptism and christening, then, there is an essential difference, though the two things have unhappily been confounded. Baptism is an *outward* thing performed in water by the hand of *man*;—christening is an *inward* thing, performed on the heart by the *Spirit of God*. Many baptized persons are *unconverted*, and many converted persons are *unbaptized*; but *conversion* and *christening* always go together. All believers have "an unction from the Holy One," and "if any man have not the Spirit of Christ, he is none of His."

4. The Levitical priests were consecrated by *sacrifice*. A bullock was offered for a sin offering, and a ram for a burnt offering, besides the ram of consecration. Lev. viii. The blood of the ram of consecration was applied to the persons of the priests, and their hands were filled with the gifts and sacrifices which they were to offer. Exod. xxix. 24. This significant action was symbolical of the spiritual sacrifices with which the priests of the gospel are furnished;—which leads us to observe:

II. That the priests of the Christian dispensation resemble those of the Levitical in the sacrifices which they offer. The sacrifices under the law were both expiatory and eucharistic. The expiatory sacrifices are done away by the sacrifice of Christ, who "by one offering hath perfected for ever them that are sanctified;" but the eucharistic sacrifices, or rather the "spiritual sacrifices" of a grateful heart, which were represented by these, remain in all their force. Let us notice some of the "spiritual sacrifices" which are offered by the Christian priesthood.

1. There is the sacrifice of a *broken heart*. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Psa. li. 17. The broken heart of a penitent believer may be compared to a sacrifice, because it is as it were slain by the law, when the Spirit convinces of sin. Hence it is said of those who were converted on the day of Pentecost, that they were "*pierced to the heart*." And this sacrifice is offered by the believer, not merely when first convinced of sin; but every day of his future life. It is a characteristic of the Christian, that he mourns for sin, especially his own. And however much this state of mind may be despised by men, and even by a certain class of religious professors, who seem to acknowledge no affection as religious but *joy*; yet it is a state of mind that *God* "will not despise." The language implies that this state of mind is *acceptable* or *well pleasing* to him. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a *contrite* and *humble* spirit, to revive the spirit of the *humble*, and to revive the heart of the *contrite* ones." "To this man will I look, even to him that is *poor*, and of a *contrite* spirit, and *trembleth* at my word." Isa. lvii. 15; lxvi. 2.

2. There is the sacrifice of a *loving heart*. "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This ardour of heavenly love was represented by the continual burnt offering. As the fire of the burnt offering ascended up towards heaven in a continual flame, so a flame of holy love ought to ascend continually to God from the Christian's heart.

3. There is the sacrifice of a *praying heart*. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Psa. cxli. 2. Prayer is thus compared to the incense of the sanctuary, which arose in sweet perfume before the God of Israel. Hence the prayers of Cornelius are re-

presented as "coming up" or "ascending" like incense "for a memorial before God," and the "odours" of the apocalyptic "elders" are said to be the "prayers of saints." Rev. vi. 8.

4. There is the sacrifice of a *praising heart*. By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." Heb. xiii. 15.—"So will we render the calves of our lips," Hos. xiv. 2. The prophet and the apostle both allude to the eucharistic sacrifice or thank offering, which consisted partly of slain beasts, and partly of the fruits of the ground. As if the former had said, "We will not offer the calves of the stall; we will offer the calves of the *lips*;" and the latter, "We will not offer the fruit of the ground; we will offer the fruit of the *lips*," *i. e.*, a grateful heart expressing its feelings in words of praise. "I will praise the name of my God with a song, and will magnify him with thanksgivings. This also shall please Jehovah, better than an ox or bullock that hath horns and hoofs." Psa. lxix. 30, 31.

5. There is the sacrifice of a *holy heart*, leading to an upright and obedient life. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." Rom. xii. 1. The body of the believer, and all the members of that body, are to be employed in the service of God. The body thus becomes a living sacrifice; and the acts performed by its several members are consequently designated "sacrifices of *righteousness*." Psa. iv. 5.

6. There is the sacrifice of a *benevolent heart*, disposed to charitable deeds. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." "But I have all and abound," says Paul to the Philippians; "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Heb. xiii. 16; Phil. iv. 18.

These spiritual sacrifices—so designated because they are the fruit of the life-giving Spirit of God—are "acceptable to God by Jesus Christ." In themselves they are not acceptable, for our holiest performances are mixed with sin; but Jesus bears "the iniquity of our holy things." Our persons are first accepted in him, and then our works. The incense of the sanctuary, as we have already seen, was a symbol of believing prayer; but it was also a symbol of the merits of Christ's death and intercession. It was offered by the high priest in the sanctuary, while the people were praying without; and their prayers were supposed to ascend up to God in the odour of that sweet perfume. And as the prayers of the people were supposed to ascend to heaven in the odour of the incense, which was offered by the Jewish high priest: so the prayers of believers, as well as their spiritual sacrifices in general, come up before God in union with the sweet savour of Christ's intercession. Hence he is represented as standing at the altar, having a golden censer filled with incense, that he should offer it with the prayers of all saints, upon the golden altar which is before the throne. And the smoke of the incense is represented as ascending up before God, with the prayers of the saints, out of the angel's hand. Rev. viii. 3, 4.

Conlig, Newtownards, Ireland.

THE CHRISTIAN'S DEFENCE.

By Benjamin Taylor, *Minister of the Gospel, Pulham, St. Mary the Virgin.*

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire around about Elisha:" 2 Kings vi. 15—17.

In all ages the faithful servants of God have been hated and persecuted; and many of them have been put to death. When Moses and Aaron delivered God's

message to Pharaoh, we see what rough treatment they met with. When Elijah prophesied against Ahab and Jezebel, they sought his life. When Elisha prophesied against the king of Assyria, this persecuting king came against him with horses and chariots, as may be seen in this history. Let us briefly consider three things upon the above words:—

I. God's people are surrounded with enemies.

II. This occasions fear and terror.

III. In such circumstances they are greatly encouraged, and are interceded for.

I. God's people are surrounded with enemies. Nevertheless let us not forget that God is with them even as Elisha was with his servant. The sons of the prophets greatly desired the company of Elisha: they did not care to go and fell trees without him: they built houses near his residence that they may have his services and enjoy his company. Genuine Christians prize their spiritual interests above all temporal things. Did the sons of the prophets earnestly intreat Elisha to go with them? Remember the words of Moses: "If thy presence go not with us, carry us not up hence." Think of that sweet passage: "Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them." If Christ is with us, he can meet all our complaints, and remedy all our misfortunes. Do great difficulties present themselves? Then let us call to mind past ones, and how the Lord our God met them. Christ told his disciples to remember the miracle of the loaves and fishes.

Why should the servant of Elisha fear so long as his master is with him? How can the church be surrounded with enemies, without Christ being with her at the same time? "There was a little city, and few men within it; and there came a great king against it, and beseiged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city." Seest thou the three Hebrew children in the furnace? The Son of God is there. Seest thou Daniel in the lion's den? God's angel is there. Seest thou yonder ship in the storm? The Lord Jesus is there. Fear not, O friends, for our loving Lord is with you. He that could make an axe-head swim, can easily conquer the king of Assyria and all his hosts. But we may learn another lesson from the history before us. According to this history, God's people are sometimes beset with a host of horses and chariots. Yes, and we read of a host of Egyptians which struck terror into the hearts of the Lord's people, but that host was drowned in the Red Sea. The hosts of Sisera alarmed the Israelites; but they were all made to fall upon the edge of the sword. The hosts of the Philistines troubled Israel; but the Lord delivered them all into their hands. Sennacherib comes against Israel with a great host, and breaks out in the most threatening language, so that the Lord's people tremble before him; but God suddenly comes upon him and his host, and an angel in one night slays one hundred and eighty-five thousand of them. Shall our adversaries scare us by words? As thorns and briers God shall consume them. God always goes forth with his hosts against the hosts of their enemies. But there are other hosts besides these. There are Satan and his legions. These are invisible, and much more formidable than those already spoken of; but though unseen by us they are narrowly watched by the eye of God. No doubt fallen spirits have great power; and were it not that they are in chains, and so bound, even while they have their liberty to range in the world, all mankind would be destroyed by them. Though Satan goes to and fro in the earth, yet he remains God's prisoner, and cannot stir one inch to do this or that only as Omnipotence lets loose his chain. Satan had great power in the wind in smiting the house in which Job's children were met. He so contrived that the wind smote the four corners at the same instant, upon which the building fell and destroyed all within. It is certain Satan has so much power in the elements as God allows him, and no more. He may turn many things to his own account, but shall never overstep the bounds of heaven's decrees. Should not the Christian be a man of prayer and watchfulness, when the very air is infested with crowds of demons, who anxiously watch all opportunities to injure his best interests? As one says—

"They throng the air, they darken heaven
And crowd this lower world."

Hosts of infernal spirits are ever employed in poisoning the minds of fallen men with all kinds of wicked thoughts. O how much do they harass weak Christians, filling them with doubts and fears, unbelief and hard thoughts of God. They distress them by putting before them their sins of omission and their sins of commission. They cross every path the Christian takes, dispute all his ends, aims, and motives, charging him with self-interest, pharisaical formality, and the very worst of hypocrisy. Did the servant of Elisha see a host of enemies early in the morning? So says the text. Fierce and cruel enemies are always on the move. They are busy in the morning, busy at noon, and busy at night. To be wary of them, we need rise praying, walk and work praying, and at night go to sleep praying.

II. Let us now consider the fear which our enemies occasion us. "Alas, my master, how shall we do?" If we get into the deep waters of trouble, our great concern is, how shall we get out? If we are involved in difficulties, we begin to enquire, what shall we do? We begin to look to ourselves,—to the little strength we have; or, it may be, we begin to look to others for help who are like ourselves, rather than look at once to the Captain of our salvation. When we are wholly taken up with thoughts of self-defence and creature dependencies, we are sure to be terror-stricken at the sight of our enemies. But why should we fear devils? They are conquered. Why should we fear bloody and ungodly men? They are conquered. Why should we fear our sins, and feel ready to despair under the weight and burden of them? They are conquered. Christ has set his foot on the necks of all our enemies, and consequently the fears of his people are all groundless. David may live in a daily fear of Saul, but Saul cannot hurt him by all the stratagems he may devise. O child of God, perhaps thou art living in the daily fear and dread of some threatening and terrific object, but God will not let thee come to any harm. How often are we in great fear where no fear is! "Alas! my master, what shall we do?" What, man! And is thy memory so treacherous? Hast thou forgotten the axe-head? Hast thou lost sight of the heavy iron floating on the surface of the water? We learn from the text that sudden enemies and sudden fears coming upon the believer in Christ, may drive all thoughts from the mind about past mercies, past providences, and past deliverances. Had Elisha's servant thought of the past, and what his master did, he could not well have said, "Alas! my master, how shall we do?" Let but Peter lose sight of his Master, and the word of a poor silly maid will frighten him.

III. Let us now consider that God's people in circumstances of trial and persecution, are greatly encouraged and are interceded for.

What beautiful language does Elisha use to quell the fears of his servant!—"Fear not, for they that be with us are more than they that be with them." And shall a few worm-men, pushed on by a host of invisible furies, attack the great Master? Christ at the least beck can command legions of angels. Do devils march against us in countless numbers? The numbers of holy angels surrounding the dwellings of the just are far more numerous. I gather from the text, that whatever Satan's power and numbers may be, Christ is always before him, maintains his pre-eminence, and will ultimately spoil him with all his ranks. Mark the words of my text,—"They that be with us." Father, Son, and Spirit are said to dwell in every Christian. O, then, only think for a moment what a THEY the child of God is protected by. Elisha's servant does not want a better protection than his master's prayers; and while the saint has Christ to plead for him, neither earth nor hell can do him harm. Again, think of the millions of angels who are made as a flaming fire, and who, at God's command, hedge in the weak believer: and what a THEY is there! While you are terrified at Satan's suggestions and accusations, lose not sight of the great and precious promises of the gospel which embrace and defend you on every side, and see what a precious and mighty THEY is there!

Finally. Elisha's servant could not have seen his defence, if the Lord had not opened his eyes. Learn from this that we are safe in our worst fears, for the Lord is our defence, and the hosts of heaven are all engaged in our behalf. Did Elisha

pray for his servant? And what should we do were it not for the kind and prevalent intercessions of our divine Lord? Jesus prays for us, and God opens our eyes. Jesus prays for us, and God opens our ears. Jesus prays for us, and God opens our hearts. All that God does for us is through the prayers of Christ. Never lose sight of that precious truth: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

THE LOVE OF GOD.

"GOD is love, and he that dwelleth in love dwelleth in God, and God in him." This is one of the noblest passages in holy scripture, for it places before us the perfection of both God and man. Perfect love is a state so pure and placid, and so remote from the sphere of passion, selfishness, and pride, that we cannot even imagine that spotless excellence of character in which it is matured. All that is good on earth, even love itself, is so mixed up with imperfection, so impulsive and unsteady, and moreover so opposed to the universal depravity of our corrupt nature; that we can no more form a correct idea of a state of perfect love, than one born blind can be a judge of colour. The perfection of sin is an everlasting hatred, and the perfection of holiness is an everlasting love.

This is the very nature and essence of the blessed God. He is perfect love, and even in his governmental character as a Judge and Ruler, he never divests himself of this unsullied excellence, for his very punishments are the punishments of love. Being thus the centre and source of perfect love, he is consequently, the centre and source of perfect happpiness. Thus, his smile is heaven, and his frown is hell.

His Divine law, like his own essential nature, is also perfect love. The most beautiful summary of this law given us by our Divine Redeemer (Matt. xxii. 35—40) puts this beyond all doubt, by making love to God and love to man the whole law. Hence also the great apostle writes, (Rom. xiii. 10) "Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law." Habitual obedience is, consequently, habitual love, and where this love is perfect, happiness becomes perfect as a necessary result.

The entrance of sin has driven this love completely out of the world, and not a vestige of it remains except as sin is held in check by Almighty grace. But for this restraining grace, even where *converting* grace is not given, the world would soon become too horrible a place to live in. Fierce and sinful passion, unrestrained by grace, would speedily predominate over every sentiment of humanity, and man *everywhere* would be transformed, as he has often been, into the savage and the cannibal. As it is "Their feet are swift to shed blood,—destruction and misery are in their ways." (Rom. iii. 15, 16).

It is the one end and aim of the gospel to restore man to the possession of this love as his long lost perfection. Sin destroyed it, and *that* destroyer shall be itself destroyed. The conquering Redeemer having nailed it to his cross, and received the promised Spirit, now sends forth that blessed Spirit to "shed abroad" this love in the hearts of all his chosen people. (Rom. v. 5). Here their real and proper restoration commences, and all the other operations of the Holy Spirit,—his convincing them of sin, stripping them of all law righteousness, giving them true repentance, and leading them to Christ as their only Saviour,—all these are preparatory to his work of giving them to know and enjoy the love of God in the heart. In the possession of this they delight to obey, they live in Divine communion, and long and even agonize to be perfect in love in the kingdom of their Redeemer. This love is their present heaven,—and their perfect heaven above is perfect love for ever and ever. Say, reader, is this your heaven? W.

A Page for the Young.

Answers to Questions in the February number.

MIRACLES BY WATER.

Water turned into blood, performed by Moses and Aaron. Exod. vii. 19—25.

The waters were a wall on their right hand and on their left, performed by Moses. Exod. xiv. 21—23.

The rock smitten, performed by Moses. Exod. xvii. 5—7.

And the feet of the priests that bare the ark were dipped in the brim of the water they stood firm on dry ground till the people passed over. Joshua iii. 14—17.

And Elijah took his mantle and smote the waters and they were divided, that they two went over on dry ground. 2 Kings ii. 8.

It was Jesus who bade Peter come to him on the water, and Peter walked on the water to go to Jesus. Matt. xiv. 28—30.

It was at a marriage that Jesus made water into wine. John ii. 1—10.

THREE MIRACLES IN CONNECTION WITH THE SUN.

And it was Joshua who said, Sun stand thou still; and the sun stood still in the midst of the heaven, and hasted not to go down about a whole day. It was for the deliverance of Israel. Joshua x. 12—14.

The sun went down in the sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken. Isa. xxxviii. 7, 8.

And it was about the sixth hour that there was darkness over all the earth until the ninth hour. The sun was darkened and the veil of the temple was rent in the midst. It was because they crucified Christ. Luke xxiii. 44—46.

THE DISOBEDIENT PROPHET AND THE OLD PROPHET.

"There came a man of God out of Judah, by the word of the Lord, into Bethel," &c. 1 Kings xiii. 11—25.

J. *Aged nine years.*

Norwich, Feb. 16, 1863.
Exchange Street.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—You asked for seven instances where miracles took place in connection with water, but I have by research found about twelve.

The first plague in Egypt in which the water was turned into blood, wrought by Moses and Aaron to show that the great I AM was the God of Israel, and that it was his purpose to lead them into a land flowing with milk and honey, see Exod. vii. 20—25; and also the Red Sea which was divided by command of God, to show that he was still their God, Exod. xiv. 21—31; and also the waters of Marah sweetened by Moses as a statute and an ordinance that God would not, if they kept his commandments, put any of the diseases of the Egyptians on them, Exod. xv. 23—26. Also where water was procured from the rock Rephidim, for the people of Israel, who began to murmur against Moses for bringing them up out of Egypt, Exod. xvii. 5—7; and also the River Jordan, which was divided according to God's instructions, to let the people of Israel pass over, Josh. iii. 14—17; and the case of water flowing from the jaw-bone of an ass, that Samson might quench his thirst, Judges xv. 19; also the River Jordan which was divided a second time by the use of Elijah's mantle to let the two prophets pass over, 2 Kings ii. 7, 8; also the waters of Jericho healed by Elisha, mentioned in the same chapter; also the case where Elisha made the axe head of one of the sons of the prophets swim, 2 Kings vi. 5—7. And at the marriage supper, where the Saviour was present he made water wine, John ii. 1—7; and where he stilled the tempest, Matt. viii. 23—27; and also where he walked on the sea, Matt. xiv. 22—32; and the miraculous draught of fishes, mentioned, John xxvii. 1—14; and where he walked by the sea, he told Peter to cast in a hook, and that when he had taken the first fish, to look in its mouth, and he should find a piece of money: see Matt. xvii. 27.

The miracles in connection with the sun are, first, When by command of Joshua, the sun stood still to allow time for the total overthrow of the five kings and their hosts: Josh. x. 13. Second, when the sun went back ten degrees to assure Hezekiah of fifteen years longer life: 2 Kings xx. 11. And third, the case of the Moabites, who were deceived by the sun shining on the water, which made it appear blood: 2 Kings iii. 22. The case of Jonah was a similar instance mentioned: Jonah iv. 6—8.

The answer to the third question is, The man of God out of Judah, who was commanded to cry against the altar that Jeroboam had reared, and who was charged not to eat or drink, but was deceived by a prophet of Bethel, and on his way home he was slain by a lion: 1 Kings xiii. 1—24.

The names are not given, that I can see, they are mentioned only as the man of God, and the man of Bethel. Yours very respectfully,

S. D. *Aged thirteen years.*

Both communications are very creditable to these industrious youths.—ED.

Correspondence.

THE BAPTIST IRISH SOCIETY.

To the Editor of the Primitive Church Magazine.

MY DEAR SIR,—As there is a statement in Mr. Medhurst's letter, which, I am afraid may be misunderstood, perhaps you will kindly allow me to call attention to it. The statement is as follows:—"The committee of the Society do not in any way interfere with the *independency* and *self-government* of the churches they assist. They never, even in the most remote way, interfere in the communion question; and most of the churches are *strict* in this respect, but the committee never ask whether the churches are "strict or open." Now, in what "respect" are "most of the churches in Ireland *strict*?" Does he mean that they are strict with respect to "*independency and self-government*?" If this be his meaning, they are all strict, without exception. Or does he mean that they are strict with respect to the "communion question?" If this be his meaning, he is certainly in error. In evidence of this, let us examine the list of churches furnished by him as having been originated or fostered by the Society, viz., Rathmines, Dublin; Abbey-street, Dublin; Belfast, Banbridge, Conlig, Ballymena, Coleraine, Tubbermore, Ballina, Waterford, Dunfanaghy, and Portadown. Now of these churches, I know for certainty that Rathmines, and Abbey-street, Dublin; Banbridge, Ballymena, Coleraine, Tubbermore, Belfast and Portadown are *open*. You will, therefore, see that whilst the committee leaves each church to act according to its conscientious convictions of duty, yet the fact is, that "most of the churches in Ireland are" not "strict," but *open* "in this respect;" for eight churches, at least, out of the twelve believe with good John Bunyan and the excellent Dr. Carson that, "water baptism" ought to be "no bar to communion." Yours in gospel bonds,

A FRIEND.

Ireland, March, 1863.

OPEN COMMUNION IN DUBLIN.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—I read in your last month's number an earnest appeal from Mr. Medhurst, in behalf of the Baptist Irish Society, and would like to correct a mistake into which he has fallen, in reference to the Abbey-street Baptist church, Dublin.

Were I a stranger to the facts, I would understand from Mr. Medhurst's statement that, this church was "gathered" by the agents of the Baptist Irish Society, which is not the case; the church now meeting in Abbey-street, formerly in Swift's-alley, was in being more than 100 years before the Baptist Irish Society had its existence; and never received any assistance from it or any other society, till the present year, when, owing to the increase of expenditure, it has been obliged to appeal to the liberality of the Baptist Irish Society.

In days gone by, this church was strict in communion, and very prosperous, but within the last twenty years, the barrier which our Saviour placed between his church and the world has been broken down. The only qualification now required for sitting at the table of the Lord, is to be a member of any Protestant denomination whatever, and Sabbath after Sabbath, at the close of the service, all present are invited to join in communion, "on condition they will give their name and the name of the church to which they belong, to one of the deacons." Thus recognizing the membership of Pædobaptist churches as scriptural.

H. A.

QUERY.

Are public-house keepers admitted as members of strict communion Baptist churches in England?

REPLY TO THE QUESTION ON DANCING.

DEAR SIR,—Having noticed a request for the thoughts of some of your readers on dancing, I thought I would venture to give you some of mine, unworthy though they may appear. It is now nearly twenty years since I was led in the providence of God to see myself a sinner in the light of a holy God, and to tremble in his presence, and oh how I then felt I shall never forget! I thought before that I was as good as my neighbours, I was a member of a church, and liked to go there. But I was living without God, and, therefore, without hope; and when I was awakened to see what I was, then by the Spirit of God, it was a wasted life that tormented me most, and such foolishness as dancing and singing, though very little of the former I had ever tried. And when led to see the preciousness of Jesus, the very thought of having lived twenty years and never to have loved nor served him was to me a terrible thought. Not long after this, some professing Christians that I lived with had a marriage party, and they had some dancing. Oh how grieved and shocked I was, and I felt thankful then that I knew the love of Jesus, or I believe I would have thought that without religion I should have been as good as they. Now I never had any conversation with anyone on the subject, and I, therefore, believe it was the teaching of the Holy Spirit. But latterly I have been more pained in hearing of several professing Christians giving and attending these parties. Sinful practices I have no doubt they are, and all who countenance them are sinning against God and grieving the Holy Spirit. Those who mourn over the evils of a corrupt nature within them will find they have enough to do to watch their own hearts, without going voluntarily into sin. But some, I know, will say, how can you prove dancing to be a sin? I can prove it to be a sin; and the very question proves that there is something wrong in the party who asks it, if asked in defence of the practice. All unrighteousness is sin; and certainly everything that would quench the flame of holy love in the young believer, or lead the careless into greater carelessness, is sin. And look at the influence of professors on the ungodly; will not those who know that you dance, though only at a small party, be encouraged to go to the ball-room, and to low places of amusement, and in all probability be ruined both body and soul for ever? And what is a Christian but one who is redeemed by the precious blood of Christ, and, therefore, his property, and ought to show forth the praises of him who hath called us out of darkness into his marvellous light? And if we have thus been redeemed and have felt how precious Christ is to our own souls, it is impossible we can keep such an unspeakable blessing to ourselves. Oh no. We long for opportunities to speak of him who is to us "the chief among ten thousand—the altogether lovely." And when any one asks me if I think it is wrong to dance, I say, Yes; and if they say, We don't see any harm in it; Well. I say, would you like Jesus to come then and call you by death? Can you go directly to prayer after it? And if there were any unconverted there could you speak to them about the salvation of their souls? The answer I get is always No, and no other answer can be given. Therefore, it is sin.

O my dear friends, you who profess to love Jesus, be faithful to yourselves and faithful to your God. Do everything with a single eye to the glory of God, and do nothing that you cannot ask his

blessing upon. It is a blessed privilege to be called the sons of God, but it is also a great responsibility. Our influence is great either for good or evil; and it is the will of God that we walk consistently. This we cannot do without his help, but he will bestow every blessing on those who seek. Let us not be content with little of his love, and then we shall not ask, Is this or that a sin? but what can I do for him who has done so much for me? It will not be, how near may I go to sin, but how far can I keep away from it? Yours in Christ,

MARGARET ——.

[Our Christian sister has, we think, placed the question of dancing on its proper ground. Abstract reasoning cannot settle it, but appeals to Christian consistency and affection such as the above, will make it impossible to pursue the practice without first urging home the enquiry, "Can I, as the blood-bought child of God, indulge in dancing?"—ED.]

Reviews.

Better Times Coming; or, More on Prophecy. London: H. J. Tresidder, 17, Ave Maria Lane. Pp. 118.

Anonymous! And why so? If an author is not ashamed of his theme,—if he thinks it of sufficient value to warrant publication at all, why withhold his name? Why forget or oppose the gospel rule, "He that doeth truth *cometh to the light!*" Anonymous authorship is not to be encouraged, and we have almost resolved not to review any book, from which the author keeps back his name. If ashamed of his work why publish at all? And if not ashamed of it, why not let the public know with whom we have to deal?

In addition to this, the subject of the work now before us is by no means inviting. We have had "More on Prophecy," until we are perfectly satiated. The "school of the prophets" swarms with wranglers, too many of whom appear to love to hear themselves talk, while not one in a thousand of them adds a single ray of *solid*, reliable light to enlighten our darkness respecting points reserved for an inscrutable providence alone to explain. As an instance, this writer refers to the Shiloh unto whom the "people" were to be gathered, and states that these "*could not be any* of the descendants of Jacob," (p. 94). If so,—if not "any" of the sons of Jacob could be gathered, why, then, did Paul the apostle affirm with so much distinctness, "unto the Jews I became as a Jew, *that I might gain the Jews!*" Surely the apostle knew as much of phophecy as this author; but that noble-minded man never allowed an uncertain interpretation to interfere with a positive duty, and never thought or said that not "any" of the sons of Jacob, were in these last days to be gathered to the Shiloh. He believed that the blessed gospel was the power of God unto salvation "*to the Jew first*, and also to the Gentile." Nothing so perfectly unfits a man for expansive Christian labour, as a narrow scheme of prophetic interpretation. It resolves Christian action into a blind acquiescence in a theory of the future which forbids all human interference, and whose vague anticipations must be allowed to "bide their time." All that such a man has to do is, to stand still until some imagined period has arrived, and then, but not before, to expect or pray that "the word of the Lord may have free course and be glorified."

To all such writers we would respectfully recommend the sober and modest remarks of the great Sir Isaac Newton, in his "Observations on Daniel and the Apocalypse." That distinguished Christian philosopher says, "The folly of interpreters has been, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be inter-

preted by the event, and his own Providence, not the interpreters, be then manifested to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence.....Till then, we must content ourselves with interpreting what hath been already fulfilled."—Pp. 251—253.

Should the sage counsel of this celebrated man be followed, we shall cease to be troubled with "More on Prophecy."

"*Bear ye One Anothers Burdens.*" An Address on Practical Sympathy, &c. By THOMAS GUTHRIE, D.D. Delivered in Liverpool, December, 1862, in aid of the Lancashire Relief Fund. The profits to be given to that Fund. London: James Nisbet and Co. Pp. 28.

Whatever Dr. Guthrie undertakes he does well. He is no half-hearted, hesitating, vascillating man. Whether he advocates a "Ragged School," or preaches a sermon, or lectures for a relief fund, he does it with his whole heart. He is no trifler, no idle dreamer, no philosophising sentimentalist, but a sound practical divine; and especially at home on the great, but too frequently neglected doctrine, that "faith without works is dead, being alone." He fairly revels in this theme, and while as rigidly Calvinistic as his brethren, he asserts with a power that few of them possess that, "faith without works is a corpse,—a rotten corpse, dress it up as you may." P. 12.

This discourse is worthy of his reputation, and eminently adapted to the occasion on which it was delivered. It is both eloquent, and impressive; it both enlightens and warms; and does honour to the head and heart of its author. We have room only for the following noble testimony to the patient endurance of the suffering thousands of Lancashire.

"Nearly sixty years of age, I am old enough to remember Waterloo—the public excitement, the pealing of bells, the roar of cannon, the lighted houses, the thronged streets, the music and the triumph. I have lived, Sir, to see a greater and more glorious triumph. By their peaceable demeanor, by their abstinence from all violence of word or act, by their silent suffering, by their patient endurance, by their hopeful and heroic magnanimity, these Lancashire workers have presented the finest spectacle of the age. They have done more for the honour of our country than the bloodiest battles which have made our beloved Sovereign the Queen of nations, and given to Britain the trident of the seas. Talk of maintaining the dignity of Great Britain on fields of battle, in our national councils, by treaties and by protocols! It is in the dark and dreary homes of Lancashire, where men have been battling with hunger and want, that the dignity of our country has been most nobly sustained. Talk of men standing up in hard-won fields to face the foe, from break of day to sun-down! I don't depreciate the courage either of our soldiers or sailors, though I wish that wars might cease to the ends of the earth. But I would a thousand times sooner—I think I may say, without boasting unnecessarily, if I can judge my own feelings—I would a thousand times sooner look into the face of a foe, and hear the roar of battle, than I would look on the pale faces of my own hungry and famine-stricken children, and hear their cries for food when I had none to give them. Whenever I have fancied my home in such circumstances as the homes of some of these cotton-workers were, and all would have been, but for public charity—no merry laughter, and all hands idle; the bare, dismantled house; sorrowful and silent children—the roses faded from their cheeks, their forms looking sharp through scanty rags; and my wife weeping by a cold black hearth—I have stood astonished at the endurance of these men. *They* have done their duty; do you *yours!* "Having done all, stand!" says St. Paul; and as it is not so hard for a man to dash like a thunderbolt into the thick of the fight as to stand still and be shot, their duty was the harder of the two. It was theirs to *suffer;* it is ours to *give.* May we do the giving, as well as they have done the suffering!"—Pp. 21, 22.

On Doing what one Does with one's Might. By JOHN CUMMING, D.D. London: James Nisbet and Co. Pp. 8.

This tract contains an address by Dr. Cumming for a similar purpose with the foregoing. It is founded on Eccles. ix. 10, and lays great stress on doing *with one's might.* If it makes but slight reference to doctrine, the occasion should

be remembered as the explanation. When the house is on fire it is no time to controvert points of belief, but we must "lend a helping hand to put it out." We can talk about matters of belief after we have saved the family from perishing in the flames; but until then, it would be cruelty to stand to controvert creeds, while our fellow-creatures are crying to be saved from the burning flame.

This tract is true to its object, but less powerful than the one by Dr. Guthrie.

The Office of Deacon.—Church Discipline. By C. J. MIDDLEDITCH. London: J. Heaton and Son, Warwick-lane. Pp. 48 and 63.

Mr. Middleditch deserves our thanks for having directed attention, in these neat little publications (6d. each), to two of the most important practical subjects connected with the church of God, and for the Christian spirit in which both are written.

He starts precisely where we as *Strict* Baptists start, when he says, "The New Testament is the statute-book of the church;" and when, in his second work, speaking of Christianity, he more explicitly states that "its commands are not, therefore, written so as to provide against the evasions and subterfuges of men ready to avail themselves of the letter of the law, in order to escape by a flaw in the indictment laid." A better description of the *argument* in favour of open communionism we never met with, and we thank Mr. Middleditch for recalling the old impression we had of the eloquent "evasions" of Robert Hall, in his sorry contest with Joseph Kinghorn.

"The office of deacon" is described by the author with minute care; yet we feel surprised at one considerable omission. He gives, at pages 30 and 31, the seven qualifications for deacons with a commendable accuracy, but he entirely omits those that refer to their wives, as described by Paul in these words:—"*Even so must their wives be grave, not slanderers, sober, faithful in all things.*" How the author came to overlook this important passage we cannot understand. A good man, qualified in all other respects for this office, would be unfitted for that office if he happened to have an unsuitable partner.

We perfectly agree with him in the following statement:—"An incompetent, unfaithful, or unworthy deacon will be the hindrance of the pastor and the bane of the church. A zealous, devoted, loving deacon will be the strength of the church and the pastor's joy."

Under the head of "Church Discipline," he makes some appropriate remarks, which we beg to submit to the serious consideration of all our churches. We once heard of a church that "suspended" a supposed delinquent for twelve months! Where they obtained their authority for "suspending" a man between the church and the world as by the hair of his head for a whole year, was never given to the world. We respectfully invite the attention of all our churches to the following judicious observations of Mr. Middleditch:—

"A practice has obtained in some churches, for which no Scripture precept or example can been adduced—a practice which has passed by the name of *suspension*. A member of a church has been guilty of something that is wrong, and yet not sufficiently flagrant, as it is thought, to be made the ground of his exclusion;—he is, therefore, continued on the list of members, but denied all the rights and privileges of church fellowship for a certain fixed period of time, with the hope that, at the expiration of it, he will be so recovered to a sense of duty as to be prepared for the renewal of former privileges. This practice has no sanction from the word of God."—page 35.

BRIEF NOTICES.

Astounding Grace: the Life, &c., of the late James Smith, of Cheltenham. By T. W. MEDHURST. London: G. J. Stevenson, Paternoster-row. Pp. 32. This little publication, at twopence, fails to do justice to the active and useful James Smith. It contains an outline of his life, certainly, but an outline too meagre to do credit to the original.

Besides this, Mr. Medhurst thrusts his own opinions on the reader without any necessity. When referring to that weak point in Mr. Smith's character, his adoption of the open communion practice, the writer says: "This, we honestly believe, is the only term of communion found in the word of God." Well, let him believe it; but his belief will not affect the great

commission by one jot or tittle—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." This we consider *the term* of communion. If Mr. Medhurst has found out some other term, perhaps he will yet be able to show whether it came "from heaven," from Socinus, or from Robert Hall.

The Boomerang; or, the Bishop of Natal (Dr. Colenso) smitten with his own weapon. By "a Man of Issachar." London: E. Stock, Paternoster-row. Pp. 68. In conducting any controversy it is of the very first importance to take the mooted points in regular order, step by step, and to confute, explain, or explode the opinions and sophistries of the opponent, until the whole dispute has been faithfully examined, and the true conclusion reached by legitimate reasoning upon the entire question, whatever it may be. Unless this course be rigidly observed, a controversial writer merely "beats about the bush;" and though his production may contain much that is valuable, it will prove a failure so far as the dispute itself is concerned. Such is the present publication; for while there is much in it that is both excellent and valuable, yet from the absence of argumentative power in the author, it scarcely touches the pompous objections urged by Dr. Colenso.

The Story of the Life of John Anderson, the Fugitive Slave. Edited by HARPER TWELVETREES. London: W. Tweedie, 337, Strand. Pp. 182. If any word of ours could prompt to a general perusal of this most interesting book, it should be given and repeated until every British Christian had read the life of John Anderson. It demonstrates three things:—1. The horrid nature of American slavery. 2. The yearning desire of the slaves for freedom. 3. Their fitness to enjoy the liberty which is their right as men. We earnestly beseech our readers to purchase and read this well-timed production.

The Heresies of the Plymouth Brethren. By JAMES CARSON, M.D. London: Houlston and Wright, Paternoster-row. Pp. 126. The *Irish* Plymouth Brethren appear to have run wild into heresy on several great principles of the Christian faith, and Dr. Carson exposes them in these pages with a logical power that would have done honour to the great Dr. Carson of Baptist celebrity. As a specimen of close, acute, and crushing reasoning, it will bear comparison with any production of the present period.

True Life the Object of True Glorying: a Sermon occasioned by the death of James Sheridan Knowles, Esq., with a sketch of his Christian character and life. By ALFRED C. THOMAS, Minister of Cross-street Chapel, Islington, London. London: Elliot Stock, 62, Paternoster-row. Pp. 36. In these pages Mr. Knowles is described by the tender pen of a friend, and his consistency as a Christian man, from the period of his conversion, is exhibited in a light eminently adapted to recommend the example to all who may peruse this well-written eulogy.

The Bicentenary Commemoration: a Lecture. By HENRY WATTS, Baptist Minister, Golcar. Huddersfield: J. Crossley and Co. Pp. 22. This lecture does great credit to Mr. Watts. The style is clear, the information extensive, and the tendency of the whole eminently instructive. On another occasion, a larger infusion of evangelical sentiment would be an additional recommendation.

Man: the Objects of his Life and Final Destiny. By AN ENGLISH WORKING MAN. London: F. Pitman, 20, Paternoster-row. Pp. 28. The good points in this pamphlet are more than marred by its closing sentiments. "An English Working Man" ought to know, or had better learn, that any scheme for human improvement on a large scale, must ever aim at an improved moral character in man, and can never succeed apart from the Bible. Where this Divine book is ignored or despised, philanthropy itself is but a house built upon the sand.

The Duty of Giving away a stated portion of our Income. By W. ARTHUR, M.A. —*The Duty of laying by for Religious and Charitable uses.* By R. S. CANDLISH, D.D. London: James Nisbet and Co. Pp. 40 and 18. Two useful tracts on the subject of giving. But we honestly prefer the beautifully simple rule of the Divine Saviour—"*Freely ye have received, freely give.*"

Intelligence.

Metropolitan.

MEETING OF STRICT BAPTISTS IN LONDON.

THIS meeting promises to be one of great earnestness and decision. Being one for practical purposes and not for speech-making, it will not be what is called "a great public meeting," such being foreign to its design; but it will be, under the Divine blessing, one of a far more useful kind. "Measures," not speeches, will be its object, and steps are taking to secure this result, as far as possible. Its spirit will be conciliatory, and not hostile towards any party, and its aim will be not to oppose others, but to conserve to the utmost the doctrine and fellowship of the primitive Church of God. In numerous instances the churches have already made their appointments, and others are doing so in rapid succession. As specimens of the spirit which animates the churches in reference to this meeting, we give the following extracts from a few of the letters selected from a large correspondence. Numerous additions could be made to these extracts, but the following are deemed sufficient for the present purpose:—

Suffolk.—"At our general church meeting held yesterday, the Circular to the Strict Baptist Churches was read, and a resolution was passed expressive of our hearty concurrence in the movement, and our cordial sympathy with the proposals."

Lancashire.—"This church deeply sympathizes with, and most heartily approves of the arrangements which are now being made for the purpose of holding such an important meeting as the one intended in your Circular. In looking over the churches of this county, we are greatly struck with surprise at the rapid strides which have been taken of late years in the departure from the principles taught and preached by the apostles. When we consider this as being done, we deem it high time that something be done, and that we manfully, prayerfully, but lovingly, "contend for the faith once delivered to the saints."

Kent.—"I am happy in being able to say that the *church is*, as *I* am, heart and soul with you in the movement. We give our hearty adhesion to it by vote, and the Lord willing, I shall be present to represent the church."

Norfolk.—"We rejoice that you have taken the initiative in this great and important work."

"*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—I beg to hand you a copy of a resolution which was passed unanimously at our church-meeting, held Lord's-day evening, March 15, 1863:—

Strict Baptist Church meeting in Wilmot-street, Manchester.

That this church does fully concur in the objects contemplated by the meeting of Strict Baptists intended to be held in London, and hopes that such measures may be then adopted and carried out by the churches as will, with the blessing of our Supreme Ruler, be a means of guarding the walls of our Zion.

The innovations which from time to time have been made, and still, with further contemplated effort, continue to be projected; fully justify our making a decided stand in the defence of pure New Testament church order and sound doctrine. Signed on behalf of the whole church,

WILLIAM GATENBY, *Pastor.*"

Ireland.—"We fully sympathize with the movement."

Scotland.—"We cannot allow the opportunity to pass without expressing our sympathy with the objects to be accomplished by the proposed meeting. May the Lord restore and preserve the doctrine and fellowship of the first churches."

Kent.—"The church especially feels the importance of the *two* first points named in the Circular, and at the same time most cordially endorses the doctrinal sentiments embodied."

Essex.—"They, the members, expressed their hearty sympathy with the objects

to be accomplished, and appointed me to attend the meeting."

These are but a small specimen of a large number of letters. Several from London churches are equally encouraging, but for these as well as others, we regret we have not a sufficient space.

It is now decided that all notices of appointments must be in the Secretary's hands by Tuesday, April 14th, *at the latest*. All correspondence, &c., must be addressed forthwith to Mr. William Stokes, 71, Robert-street, Manchester.

A Circular containing particulars of the Meeting, stating place, time, &c., will be posted to each Delegate immediately.

In the last number of the *Primitive Church Magazine*, the Welch Baptists who concur in this movement were said to number 25,000. It should have been 65,000; or 40,000 more.

LANCASHIRE DISTRESS.

Little Wild-street, London.—On the occasion of a collection for the above pressing object, the respected pastor, Mr. C. Woollacott, preached an admirable sermon from Luke vi. 36. He exhibited the merciful character of God in a variety of interesting aspects, and then enforced the Saviour's exhortation, "Be ye therefore merciful," in an impressive and affectionate manner. It was a discourse eminently adapted to the occasion, and will not soon be forgotten by those who enjoyed the privilege of hearing it.

Provincial.

BACUP, LANCASHIRE.

(From the Bury Times.)

The Royal Marriage.—A sermon on this subject, as announced, was delivered in the Irwell Terrace Chapel, Bacup, on Sunday evening last, by Mr. William Stokes, of Manchester. There was a very large and attentive audience. The speaker took his text from 2 Sam. xxiii. 3: "He that ruleth over men must be just, ruling in the fear of God;" and proceeded to remark on the necessity and importance of government among men. Probably, had sin not entered the world, political government, as at present constituted, would not have been required, but the necessity having arisen, government was appointed by God, and should be honoured as coming from him. It was based on enlightened subordination, and wherever properly exercised and understood, would invariably obtain a prompt obedience, because of the great advantages which it secured to society. It prevented lawlessness, ensured protection, and was the true safeguard of liberty. But much would depend on the ruler, hence he must be "just,"—not despotic, or self-willed, or rapacious; but considerate towards his subjects, acting from a sense of his own responsibility to God, and ever disposed to temper power with mercy. He "must be just, ruling in the fear of God;" and as kings were yet to be "nursing fathers, and their queens nursing mothers" to the future church of God, it was of the highest importance that nations should have good kings, as an indispensable condition of their having good subjects. The preacher went on to show that the marriage state was honourable both to princes and their subjects, as it imparted to men everywhere a standing in society, provided hostages to virtue, and gave a stake in the country's welfare, far more valuable than mere property could supply. It was a noble office to train up a family for usefulness in the state, for the support of religion, and for the spread of freedom and happiness throughout the whole world. This was an honour that only matrimonial life could confer. It was, therefore, of the highest importance to rulers especially, as well as to their subjects, that they should have good wives, and the preacher instanced the injury done to princes by bad wives, in the cases of Solomon and Ahab. He adduced the case of Herodias, by whom John the Baptist was beheaded, as a proof of wicked influence by a woman, and contrasted Queen Mary with Queen Victoria, whom Mr. Stokes asserted to be the model of a wife and a Queen. He then described the Prince of Wales as the heir apparent to a Protestant throne, and the expediency of his marrying a Protestant Princess. Such was Princess Alexandra, whose family stood connected with the Lutheran Church of Denmark; a royal lady, than whom none appeared more fitting to be the bride of the Prince of Wales. This royal marriage would prove honourable as an example to the aristocracy, the gentry

and the whole people. It was a fine exhibition of domestic virtue in the highest circle in the land, and furnished a noble contrast to the character of a former Prince of Wales, who subsequently ascended the throne as George IV. So far as personal piety entered into this union it would produce a favourable effect upon the church of God at large, and it would be a delightful fact to know that in the prince's household there existed the love of prayer, and attachment to the wide cause of evangelical missions throughout the earth. Possibly hereafter the Prince might become our Sovereign, and it would be an ennobling spectacle to see him in his high station, heading the cause of liberty, virtue, peace, and friendship among all mankind. Such a reign would be more glorious than any warlike successes could ever be. And in securing such a reign, the pious of all sects might do much by fervent prayer to the King of kings, and the Lord of lords. Mr. Stokes concluded by expressing sincere regret that some portion of the bridal day had not been appropriated to prayer. In that, he thought, all religious parties were more or less guilty, and he earnestly hoped that even yet the omission would be remedied. He felt sure that he expressed the prayer of that numerous audience when he gave utterance to his own, and said "God bless the Prince of Wales."

General.

BAPTISTS IN VICTORIA.

IN 1857, they numbered 6,412; and in 1861, 9,001, giving an increase, in a little over three years, of 2,589. In the same period the *increase* of Roman Catholics was upwards of 30,000.

BAPTISMS.

IRELAND: *Conlig, Newtownards.*—Mr. Saunders, a young man from Belfast, was baptized here by Mr. Brown, on the first Lord's-day in March, after a sermon from our Lord's words—"My kingdom is not of this world." The services were deeply solemn, the young man making a profession of his faith with his own lips, in the presence of the congregation, previous to his baptism. He will henceforth be united with the church in Belfast, under the pastoral care of our esteemed brother Mr. Henry, having been baptized here, at Mr. Henry's request, in consequence of the want of accommodation in Belfast. [Has not Belfast a baptistery? Alas for so large a town!—ED.]

DUNDEE: *Meadowside.*—On Wednesday evening, Feb. 25, after an excellent discourse by Mr. M. M'Lean, Mr. J. Henderson baptized two believers, husband and wife, into the name of Father, Son, and Holy Spirit. They were admitted to the table of the Lord on the following Sabbath.

GLASGOW: *North Frederick-street.*—On Feb. 1, Mr. T. W. Medhurst baptized four; and on March 1, thirteen others were buried with Christ. The good work appears to be progressing.

MARRIAGE.

JAN. 29, 1863, at the Baptist Chapel, Salendine Nook, near Huddersfield, by the Rev. D. Crumpton, Mr. Robert Mac Shaw, of Mount Pleasant, Longwood, to Miss Taylor, also of Longwood, near Huddersfield, Yorkshire.

DEATHS.

DIED, Feb. 17, 1863, in the eightieth year of her age, Mrs. Mary Spencer, widow of the late Mr. Thomas Spencer, of Crawshawbooth, and was interred at the Friends' Meeting-house on the 21st, Mr. A. Nichols, Baptist minister, Sunnyside, conducting the funeral service at the house, prior to the removal of the corpse to the grave.

Our esteemed brother Thomas Cockshott, after a severe and protracted affliction, borne with much patience and resignation, was called home on Feb. 22, 1863, aged seventy-two, having walked in the good old path for upwards of forty-five years. How beautifully appropriate is the language of the poet to all such:—

"They die in Jesus and are blessed;
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare."

Died, on March 7, 1863, Mrs. Esther Fell, aged seventy-eight years, wife of Mr. John Fell, late of Reedsholme, Sunnyside, and mother of Mr. Benjamin Fell, manufacturer, Crawshawbooth, Lancashire.